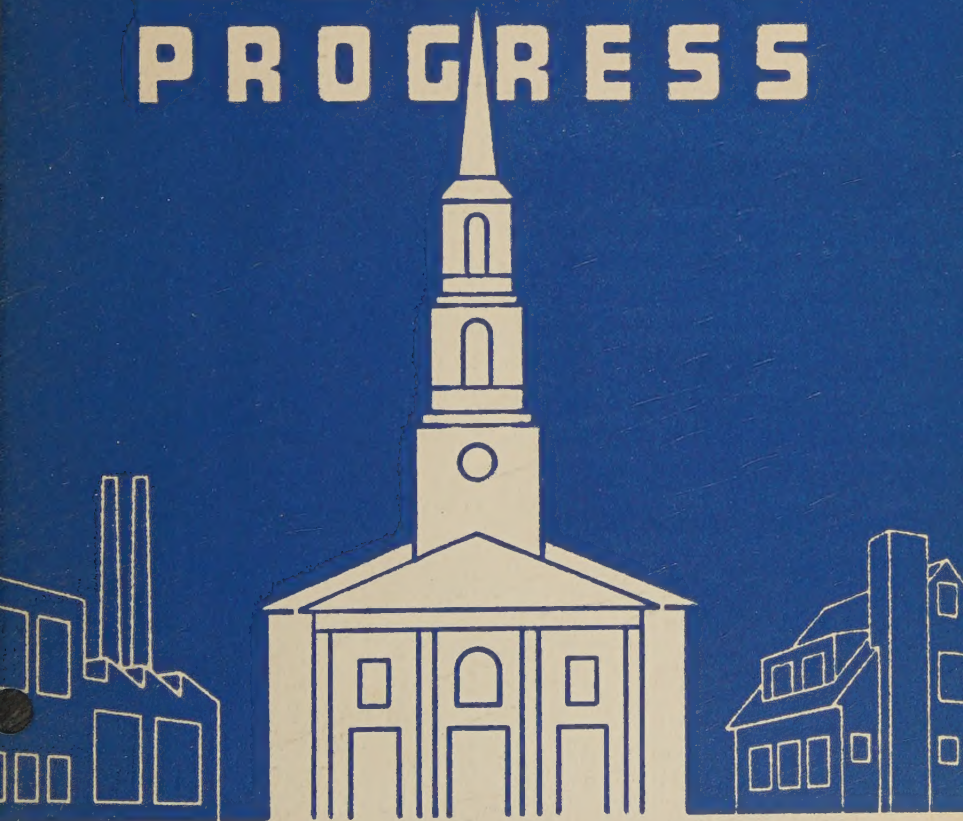


SOCIAL PROGRESS



The Church and the War Effort
The Small Community
Social Malnutrition

32-10

JUNE 1942

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Social Progress

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SOCIAL PROGRESS

VOL. XXXII

JUNE, 1942

No. 10

The Church and the War Effort

A Symposium

I

The nation is at war and many Christians are deeply concerned as to the relation of the Church to the war effort. We have asked Dr. John Bennett, Professor of Christian Theology, Pacific School of Religion, Berkeley, California, and Dr. Harold Leonard Bowman, minister of the First Presbyterian Church, Chicago, Illinois, to write in answer to this question: Assuming that human freedom as well as political and economic values are at stake, what is the function of the Church in relation to the national war effort?

THE Church should help the nation to win the war. That statement needs qualification, but I am asked in this article to assume the qualification and to write about the positive responsibility of the Church to the nation and to the cause of human freedom which depends upon the nation's victory.

1. The most important contribution of the Church is the extension of our national vision concerning the issues at stake in this war. It will be a surprise to those who see only Christian reasons for shrinking from the violence against persons, which is the substance of war, to have this said, but Christians should be able to see more clearly the reasons for support of the war than citizens who are moved chiefly by conventional patriotism. They should see that this is a war for the freedom of all conquered nations; that this is a war for the Chinese and the Russian people; that this is a war for the deliverance of the people of Germany and Italy and Japan who were the first victims of the power against which we are fighting. There are many exiles from enemy countries in our midst who seek our victory because they

love their fatherlands and see hope for them only in their defeat. We can have a sense of solidarity with them.

I realize the danger in cloaking the national cause with Christian idealism. We can avoid that danger if we make it clear that victory in war can do no more than give humanity another chance and that whether or not we throw away that chance depends upon the spirit with which we win. The Church by putting our national cause in this wider context can purge us from nationalism, bring us to a greater stimulus for the war effort, and keep us under judgment.

2. The Church can do much to strengthen national morale. There are forms of morale that are based upon national pride and hatred of the enemy, and against them the Church must always contend. But there is morale that grows out of a true vision concerning the issues of the war and out of faith in God's activity in the tragic events of our time. Ministers at home and those who are serving as chaplains among the armed forces can bring to people the power and healing that come from God as known to us through Christ. There are times when we should all be tempted by cynicism or despair unless we had Christian understanding of human history and Christian trust in God in the face of death. We can see at a distance a remarkable instance of the Church as a sustainer of morale in the best sense. I refer to the case of the Church in Norway. There the Church strengthens the resistance of the nation and does so by being the Church.

3. A special contribution that is closely related to morale is ministry to the consciences of men who must participate in the cruelty of war. Our churches have done a great deal to develop among the generation that must fight this war a sense of sin concerning all war. It would be wrong to destroy this moral tension and now to call evil good. But much can be done to help people to live creatively with this tension. They can be helped to see the total human consequences that would come from a policy of surrender to the Axis and that such a policy would create an even greater moral conflict. They can be made to realize that the moral position of the Christian soldier is better than that of the Christian citizen who without risk and suffering to himself believes in the necessity of what the soldier does.

But there is a problem that remains. A sensitive person involved in the deeds of war can hardly escape a spiritual wound. That will be especially true of the young people trained by churches that have had strong pacifist leadership. This spiritual wound should not be a sense of guilt in a legal context, yet it is more like a sense of guilt than anything else. It can be met only by divine healing, which is included in what the Church has always called "forgiveness," though again the context is not legal.

These contributions of the American Church to the nation's war effort must always be regarded as a part of its total mission. They grow out of the concern of the Church for the real welfare of persons everywhere. They are a necessary element in the pastoral ministry of the Church among its own people. In no way do they represent a nationalistic detour. They are not in conflict with the Church's task as critic of the nation or with the Church's life as part of a world community of Christians to which German and Italian and Japanese Christians belong.—*John C. Bennett.*

II

The Christian Church, set in a world at war, is under terrific tensions. Its task in crisis, as at all times—to declare by word and life its supreme loyalty to God and its faith that the Christian way is the expression of his will—is not the desire or the method of a world in conflict. The resultant strains cannot be relieved by ignoring the reality of strife and anguish, nor by surrendering the Christian undertaking for the duration. Indeed, there is no resolution of the tension which always exists between the spiritual mind and secular society. Accepting this tension, how can the Church live constructively as a representative of God and the Christian life in wartime?

The answer to this question requires that lay leaders in our congregations study the true function of the Church. There are things which States do that churches cannot undertake, ways in which individuals feel it their duty as citizens to act to which the Church cannot give its sanction. Failure to understand this distinctive task of the Church leads many Christians, under the pressure of war-mindedness, to expect the Church to give its full prestige and approval to any project of the State. A totalitarian government could ask no more.

Every church session ought to face courageously and prayerfully the question of what can be done in wartime by this unique institution that is supremely loyal to the God and Father of all mankind, an institution which includes within its fellowship Christians of all nations and which seeks to mediate the redemptive spirit of Jesus.

The activity of the Church must be a constant witness to its opposition to tyranny, injustice, racial discrimination, cruelty—to sin in all its forms. But that activity must not compromise the faith that truth, good will, forgiveness, and redemptive love are the Christian way of dealing with evil.

The activity of a Christian institution in wartime should be constructive, life-sustaining, and personality-serving. To the victims of this catastrophe, there is a ministry which is thoroughly Christian—service to the wounded,

to the starving, to prisoners and refugees; service to men in army camps and in active service, and to their families; service to those who are crowded into new industrial areas. Wherever there are human lives under stress and stricken by tyranny or conflict, in Europe, Asia, or our own country, there the Church should be at work, carrying the practical, remedial helpfulness that becomes a Christian institution. We have a ministry to all who are finding themselves anxious and insecure, helping them to live through these days with dauntless courage and invincible faith. The objectives of the Presbyterian World Emergency Fund furnish a good clue to the sort of contribution which only Christians are concerned to make at such a time as this.

The Church should keep active in the hearts of its people a sense of penitence for our share in this world catastrophe; should keep lives free from both hysteria and hate; should lessen the racial animosities and social injustices which create war, defeat true democracy, and belie the freedoms we espouse; should keep alive sympathy and brotherhood that are world-wide.

The Church should furnish guidance to men's thinking regarding the social changes necessary for a just peace. This is not merely a matter of the future, but a present demand, if the cessation of hostilities is not to find us so embittered and irrational that counsels of wisdom, justice, and good will will be futile.

The Church should maintain morale—not the morale born of hatred, pride, and claims of superiority, but the finer morale which comes from faith, from courage, and from that fellowship with God which enables “one to face anything that can happen to him in the universe.”

In prayer we shall seek to know the mind of God, asking that the leaders of our own and all nations may be guided by his will. We shall pray for men in the service and for their families, asking that the cherished presence of God may keep their souls courageous, upright, and Christian. With confidence we shall pray for the triumph of righteousness and justice, the return of freedom, and the coming of a world community.

The Church is to furnish, in the midst of struggle and peril, the pattern of that brotherhood which we believe humanity must someday approximate. If we cannot maintain fellowship between those who differ, an inclusive comradeship across lines of secular cleavage—yes, even a fraternal, unhateful concern for our enemies—then what right have we to claim to be the ambassadors of a way of life which will unite races and nations? Set amid nations at war, the Christian Church, both in the righteous ends it espouses and the loving means it uses, should be a foregleam of that Kingdom in which God's will is done and justice covers the earth “as the waters cover the sea.”—*Harold Leonard Bowman.*

The Carlisle Technique

*By Beverly M. Ward **

A STUDY of Presbyterian churches for Negroes in the North and West has been made by the Unit of City and Industrial Work of the Board of National Missions. This study shows that the majority of these churches are strategically located in the urban areas where the bulk of two and one half million Negroes in the North are congested, but that these churches are not in flourishing condition. "The median church is not an impressive organization as over against the urgent needs of the city. It is a church of 168 members . . . contributes about \$1,900 for congregational purposes and \$35.00 for budget causes . . . receives eight new members by confession annually . . . is probably an aid-receiving church."

This brings sharply into focus the problems of Presbyterianism among Negroes in the North. Presbyteries are sorely perplexed over the static condition of these churches. Despite long-continued financial aid, they are languishing and compare unfavorably with the thriving churches of the exclusively Negro denominations. There is a manifest tendency for presbyteries to liquidate these churches as opportunity affords occasion, on the ground that Presby-

terianism is not suited to the culture and psychology of the Negro. An example of this tendency is the case of the closing of a church in the Synod of Ohio. The members of this church were given, in all kindness, letters of dismission to churches of Negro denominations as the agencies of the Kingdom where their spiritual welfare could best be served. No criticism of the presbytery is implied in citing this case. Let it be admitted that the presbytery's action was governed by the pertinent facts. Yet these facts must have led to one or all of the following conclusions: that Presbyterianism and the Negro are incompatible; that the Church has no primary mission to the Negro; or that, having a mission, it has no method of pursuing it effectively.

Are Presbyterianism and the Negro compatible? Presbyterians are convinced that their system of doctrine and practice is warranted by Holy Scripture. We hold that truth is essential to goodness. Ours is a teaching ministry in which stress is laid upon the substance of truth and widest latitude granted on the form of presentation. These considerations lead emphatically to the conclusion that Presbyterianism is adaptable to the Negro.

Does the Church have a primary mission to the Negro? Certainly

* Minister, Capital Street Presbyterian Church, Harrisburg, Pennsylvania.

there was such a need when Presbyterian work among Negroes began. The Church perceived the dire need of an illiterate, leaderless, superstitious race and rightly conceived its mission to be a teaching and preaching ministry, a mission of racial uplift.

The need today is different. An internal racial organization has developed. Negro leadership is mature. The State has largely replaced the Church in Negro education. The Negro denominations are quite competent to evangelize and inspire their constituencies. With the old needs supplied, the mission of racial uplift is hardly valid for today.

But there remains one need which increases in its intensity as the others recede. The old mission of racial uplift has provided the skills prerequisite to life in a democracy. Yet the Negro remains a minority group indigenous to the democratic culture but unassimilated. This is a natural consequence of segregation. Segregation implies separation: two parallel organizations existing within the social mass. The practice has separated the races physically, but it has not succeeded in preventing competition along racial lines for jobs, homes, and public services. Thus the more serious consequence of segregation has been the spiritual separation of the races.

This would seem to indicate the mission of the Church to the Negro today. The need of the Negro is not

that of an entity to be considered and served separately, but that of a factor in the American structure in relation to all other factors. The vindication of democracy awaits the demonstration that it can take people of diverse interests and races, resolve the tensions between them, provide impartially for all, and win their loyalty to a cause which transcends all. This demonstration has not yet been made.

The Church is the spiritual democracy blazing the way for the social democracy. Its mission is to save the whole through the reconciliation of its diverse factors, of which the Negro is one; to raise them above their frictions to the unity of a common faith, mutual respect, shared responsibility, and universal gain. Its general objective is the realization of the ideal expressed by Paul: "So we, being many, are one body in Christ, and every one members one of another."

In dealing with the Negro factor in pursuing its mission, the Presbyterian Church has a unique opportunity. The late Dr. Holt, in his book *Christian Roots of Democracy in America*, pointed out three ministries which the Church renders. First is the ministry of motivation—to evangelize people. Second and third are the ministries of acquaintanceship and discussion—to bring peoples of differing viewpoints and needs to a mutual knowledge and respect each for the other. These last

two ministries the racial Church necessarily may not render, for they require a Church of ecumenical vision which conceives its mission to be to humanity in the whole rather than to any of its component parts.

The "Carlisle technique" is a method by which these ministries of acquaintanceship and discussion are being rather effectively rendered. It has developed in connection with the Harrisburg Capital Street Church in Carlisle Presbytery and York Faith Church in Donegal Presbytery. Both these churches were threatened with dissolution because of ineffectiveness. Analysis indicated two things: first, the churches had no sense of belonging in the general Presbyterian enterprise. They were thoroughly mendicant in attitude. Secondly, the attitude of the presbyteries was negative. They seemed to feel that to subsidize these works should be all that was necessary and all that could be done. Nothing was expected of the churches other than to receive aid and create no disturbance.

To save these two churches it seemed necessary to change the prevailing attitudes of churches and presbyteries. Responsibility was placed upon the churches. They were encouraged to invite and be hosts to their presbyteries, to participate actively through their ministers and

lay leaders in every Presbyterian activity. This gave them a reason for being. Churchmanship markedly increased, because they had something to do and sacrifice for. This development accounted for changing the attitude of the presbyteries. These churches became to the presbyters and many of their congregations, not embarrassing and unknown groups, but people who were known and appreciated for their talents and personalities through the experience of sharing with them the common Presbyterian Christian enterprise.

The thesis of the technique is that diverse groups, given the situations wherein they may explore and share their common interests, loyalties, and talents will forget and rise above their differences. As it concerns the Negro group, the thesis is that, challenged by impossibility, it will respond and cease to be a burden upon the Church. Concerning the white group, it is that the sharing of responsibility with the Negro will dissipate fear and alter preconceptions.

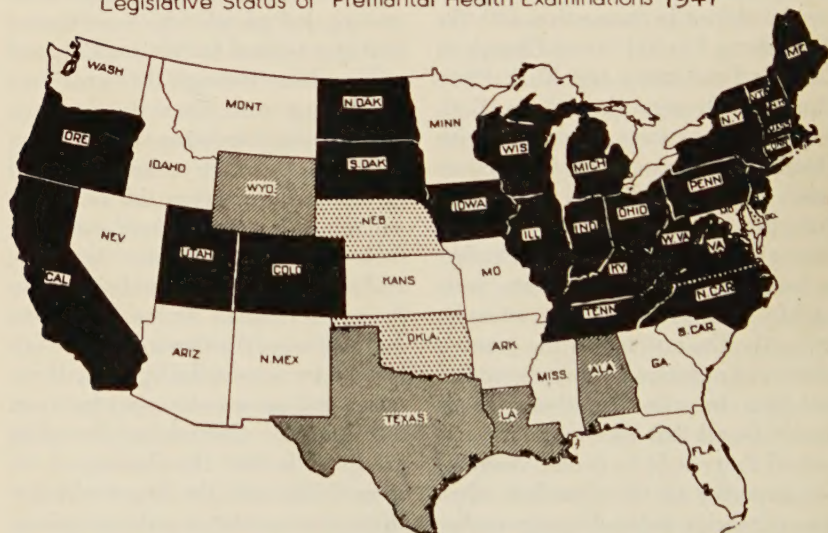
The effectiveness of this technique to date may be summed up by Dr. T. S. Dickson, pastor of First Church, York: "We have entered into a new relationship here in York, and are enjoying the consciousness that four Presbyterian churches (one Negro) are working together, producing together, and accomplishing together."

Legislation for Family Health

By R. A. Vonderlehr *

IN THE national campaign against syphilis and gonorrhea, as in any other effort to control disease which are infected and keep them from infecting others. The new state legislation requiring expectant mothers

PROTECTING MARRIAGE FROM SYPHILIS Legislative Status of Premarital Health Examinations 1941



—Courtesy of National Women's Christian Temperance Union.

26 states (BLACK)	Require examination by physician of both bride and groom, including blood test for syphilis.
4 states (DIAGONAL)	Require examination by physician of groom only, for freedom from venereal diseases.
3 states (DOTTED)	Prohibit marriage of persons with venereal diseases; some require personal affidavit of freedom from venereal diseases, no examination specified.

spreads from person to person, the first move is to find the people who

and persons about to be married to undergo examinations for syphilis is aimed straight toward that mark. While few of the laws have been operating long enough to permit extensive measurement of results, we

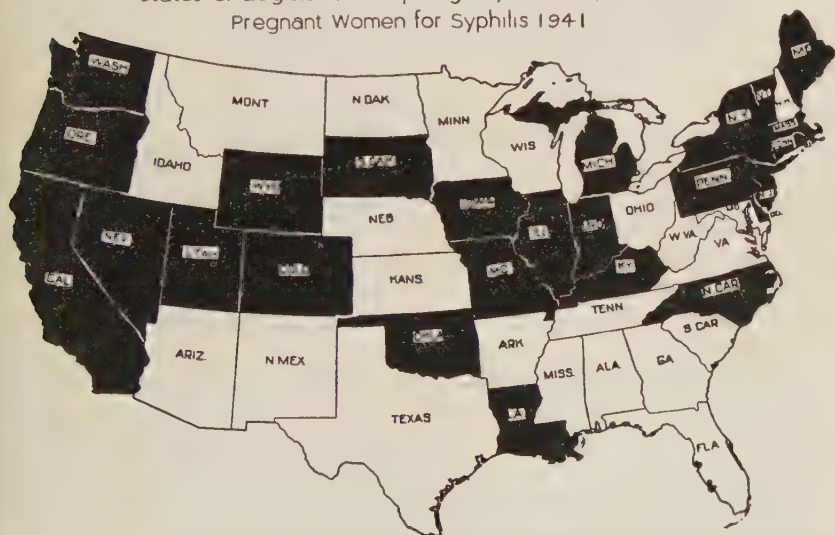
* Assistant Surgeon General, United States Public Health Service, Introduction to the pamphlet, *Summary of State Legislation Requiring Premarital and Prenatal Examinations for Venereal Diseases*. The American Social Hygiene Association, Inc., New York City.

know that many babies' lives are being saved and the health of young people protected. In certain states—for example in Connecticut, New Jersey, and New York—definite proof has been obtained that many syphilis infections which otherwise

A glance at the maps on these pages will indicate, however, that there is still a long journey ahead. Although thirty-two states have adopted either premarital or prenatal laws, or both, since 1935—a record unequaled in the history of

PROTECTING BABIES FROM SYPHILIS

Status of Legislation Requiring Physicians to Examine Pregnant Women for Syphilis 1941



26 States
(BLACK)

Require prenatal examination.

22 states
(WHITE)

Have no such legislation.

might have run their destructive course have been discovered as a result of such legislation. Eventually, if this method of safeguarding family health becomes general, the premarital and prenatal laws should rank high among the practical and effective ways of finding venereal diseases and preventing their spread.

social legislation—17 states still lack premarital laws and 22 are without requirements for prenatal examination against syphilis.

Nevertheless, remarkable progress has been made, and the road is open to clear away some of the obstacles that have blocked successful advances.

The Church and World Order

The Princeton Conference

*The Princeton Conference on "The Church and World Order," held on April 23, was sponsored jointly by Princeton Theological Seminary and the Department of Social Education and Action. President John A. Mackay presided throughout and opened the conference with an address on "World Order as a Concern of the Christian Church." Another interesting and valuable section of the program was on "The Nations Speak" in which four talks were given on behalf of as many nations. here presented in brief.**

World Order—A Concern of the Christian Church

Introducing the theme of the Conference, Dr. John A. Mackay enunciated the five principles which must guide the Church in making its contribution to World Order. As reported these were:

1. The Christian Church must study the causes of the present conflict and of national differences.
2. The Christian Church must analyze the necessities and religious needs of the future.
3. The Christian Church must keep the vision of the Christian idea before everyone at all times.
4. The Christian Church must guide public opinion at the time of the peace.
5. The Christian Church must maintain spiritual order in both personal and communal relations.

In Behalf of German Protestantism—

If we had the privilege of having among us today Bishop Marahrens or another of the leaders of German Protestantism who is not in sympathy with the Nazis, what would he be likely to say?

I think he would begin with a serious criticism of the national message sent out by the recent conference at Delaware, Ohio. He would find fault with its lack of realism. He would call it daydreaming—a message out of contact both with actual church life and political realities. Furthermore, he would deplore the American delusion which regards this war as one of

* All speakers made it clear that the views which they expressed were their own and not to be construed as official statements.

ideologies and isms, although among our own allies we tolerate all those views and practices and principles for which we rebuke Hitler and the Axis Powers. He would say that in his opinion this was another imperialistic war, and that Christians would make the most effective contribution if they took this fact seriously.

Concerning the future he would point out that greater wisdom, more generosity, and harder sacrifices would be demanded of the victors than of the vanquished. The victor has to pay the price if he wants a durable peace. Politically the Germans would probably prefer an authoritarian regime of their own (though not under Hitler) to a democratic one, because they believe strongly centralized control of the whole national life has demonstrated its superiority in the past years.

Internationally the Germans would probably doubt the feasibility of a substantial limitation of national sovereignty. If the will for power were eradicated from international life the position of those powers who felt responsible for international order would be undermined. Economically the impoverishment of the European countries would probably lead to the application of the barter system on a gigantic scale. Thereby, countries such as the United States of America, with high costs of production, would be at a definite disadvantage, and they would be confronted with the necessity either of lowering their standard of living or of maintaining their place in international trade by the use of force.

Finally this Christian leader would insist on the spiritual contribution of the churches. Instead of elaborating political programs of doubtful value, he would say, they should make every effort to develop in their members the spirit of understanding, reconciliation, patience, and sacrifice. Such educational work would be less conspicuous than large conferences, but it would be more effective in political life, because without such a Christian mentality and spirit—which at present is a very rare thing—every peace treaty would be but the preparation for a new war.—*Otto Piper, Professor of New Testament Exegesis, The Seminary, Princeton, New Jersey.*

In Behalf of the Central European Nations—

I wish very strongly to emphasize that I am speaking in behalf not only of my country of Czechoslovakia but of all small Central European nations. We are, literally, in the same boat realizing that unless we come to some kind of common political framework we hardly can survive in the present turmoil. No farseeing Central European citizens expect or desire the restoration of the *status quo* of the Europe of 1938; all of them long for a more adequate organization and co-ordination of European countries. The present en-

slavement by the Nazis of all small nations is a terrible lesson for us, and urgently demands a more solid foundation of the Europe of tomorrow. We share in the common hopes and anxieties, expectations and charters of the United Nations. Nevertheless, I wish to call attention to some specific Central European problems, and thus to help you to understand more concretely what is going on in our minds and hearts.

First, we are trying to discover some common basis of Central Europe, spiritual, moral, and political. It is a rather hard job and I am far from minimizing its difficulties.

For twenty years we had been inclined to stress our particular characters, and the differences between Poland and Czechoslovakia, Austria and Yugoslavia, Hungary and Rumania. We had lived in a mood of distrust and of unhealthy competition, the rank and file of our peoples not realizing the terrible danger of our disunity and of our mutual distrust. Since 1939 the situation has changed thoroughly, and one of our main tasks is to forget our ill feelings, our narrow, exclusively national self-interests, and to strive for a decent co-ordination of our political and national aims. The job is hard, but it must be done in a good hope.

The second problem concerns our relation to Germany. We wish we could cherish the hope of a mutually loyal co-operation with the future Germany. We are, however, very sorry to be lacking such a hope. Our peoples are terribly distrustful of any Germany. The experience of the last eighty years, and especially of the past three years, has made it very difficult for them to make distinction between the Nazis and "the other Germany." The suffering and unspeakable frustration under the German rule has wiped out, for them, any dividing line between a Nazi and a German. We wish, we desperately wish, to be more confident and hopeful, but "the vestiges frighten." Our peoples associate Germany with the will-to-power, and do not expect that this will-to-power on the part of Germans will, in any predictable future, cease to exist. Consequently they are prepared to ask definite guarantees for their national and geographic security. The freedom from fear is one of our existential propositions. Without it any spontaneous growth of our specific cultural creativity would be unceasingly hampered. Being free from fear and from want we hope to find access to the best elements of the German people and to build a better Europe.

Our last problem is related to the English-speaking nations throughout the world. The victory will place on their shoulders a tremendous responsibility for leadership in the reconstruction of the world. And now this is what we are wondering: Will the public opinion within the British Empire and the United States hold out long enough, when the war is over, to secure

the peace and the safety of all our small nations? Will the English-speaking world be wise and farseeing enough to arrive at a real agreement with the Soviet Union in matters of international order? The people of Central Europe have not failed to realize their own blunders and mistakes; nevertheless, they rightly point to the fact that the lack of leadership and of constructive plan on the part of the Western democracies was mainly responsible for the collapse of the postwar order. Without an energetic determination of all great victorious nations to guarantee and to protect the peace settlement, morally, politically, and militarily, another catastrophe of still more disastrous dimensions would come to pass after two or three decades have elapsed.

These are our main thoughts. We are not without misgivings, but we are of good cheer.—*Joseph L. Hroma'dka, Guest Professor, The Seminary, Princeton, New Jersey.*

In Behalf of Great Britain—

In considering the British Empire's part in the war and in the peace to follow, one sees a stupendous task ahead—not only for the British Empire and all the United Nations, but also for the Axis Powers. The closest co-operation in all fields is essential, for the devastated areas are, and are still to be, so much greater than at the close of the last war. Just as one regards it as premature to put forward a hard-and-fast blueprint for economic reconstruction, with the situation changing as it is from day to day, so also in other fields I feel we can only study the situation and its development. Apart from a few fundamentals, all else is conjecture. Among these fundamental desiderata I would put:

1. Restoration of national freedom to the conquered peoples.
2. Within the national boundaries, freedom of speech and worship.
3. The Church as the public conscience.
4. Fulfillment of promises made during the war, in so far as possible.
5. Due regard to the voice of the small nations.
6. Protection of minorities—racial, linguistic, national, cultural, and religious. I did not realize the peculiar difficulties of national minorities until about ten years ago, when on a technical mission to Memel. The situation was this: a strong German majority in the city, a Lithuanian majority in the rural districts, while the territory as a whole was, of course, a minority within Lithuania, but with a strong backing from Berlin.
7. Honesty of purpose in commitments to any concerted line of action, and the faithful prosecution of the common aim.
8. Courage to choose the right line of action, and faith to see the thing through, even in peacetime.

When the actual measures are undertaken, the careful dovetailing of the immediate measures with the long-term measures will require study. In this connection, comparison of the experience of Greece in the early '20's with the Red Cross work there now should be useful.

Among the immediate measures might be put the following:

1. Relief of suffering.
2. Unemployment—civilian and demobilized armies.
3. Public works (or relief).

Among the long-term measures there might be:

1. Economic and financial aid to less fortunate countries. Economic danger spots (unrest, unemployment, et cetera) may be as dangerous in the long run as the wave of typhus that was stopped so effectively at the Polish frontier after the last war by prompt and concerted action. I see no escape for the isolationist. More will be needed than the monetary stabilization at which we worked so hard in the early '20's. The recent policy of the United States in the matter of aid, not only in agriculture, but, for instance, in the iron industry in Brazil is a fine example. Timely help of this kind, carefully supervised, is cheaper than punitive expeditions or war, and may prevent economic enslavement to a powerful and unscrupulous neighbor.

2. Migration. This problem will have to be faced.

3. Education of youth in such subjects as:

- a. Basic principles of justice, at home and abroad, including the distinctions between tact and appeasement, tolerance and license.

- b. History, including economic and church history, both of which reveal the motives of men.

- c. Geography. We shall have to learn whether Galicia is really in Central Europe, or is in Spain, or is the land of the people to whom Paul wrote.

- d. Economics—particularly the economic causes of war.

- e. Foreign languages.

4. International exchange of personnel: officials, teachers, students.

As a means to these ends, in addition to those cited above, and within the Church's competence, there might be placed:

- a. Collaboration—or, rather, closer and more frequent collaboration—with spiritual leaders abroad, especially during international crises.

- b. Utilization of returned army chaplains during demobilization and the return to civil life. Their experience and contacts should be of great use in that difficult period.

- c. Utilization of foreign missionaries' experience. The man who has lived in sympathetic contact with foreign peoples—whether as soldier, ad-

ministrator, church missionary, or in any other calling—should be of value where expert advice is needed.

Lastly, among the long-term measures—after sufficient safeguarding measures are taken—an extension of the system of temporary exchanges of young people between countries might be tried. This might apply not only to teachers and special scholarships, but also to younger and less gifted people. We know that one of the greatest tragedies of the National Socialist regime is the misdirection of the German youth. This is well illustrated by the bitter disillusionment of many of these lads on their arrival in Norway, where they sincerely expected to be received as liberators. If such a scheme were carefully handled, the knowledge and understanding brought back by thousands of young people of all races, after a sojourn in a foreign land, would undoubtedly have an influence for good. One might even hope that in this way our German friends might develop a sense of humor—of Anglo-Saxon humor—the lack of which is one of the minor tragedies of international misunderstandings.

I do not despair of the German people, nor, for that matter, of any of the peoples.—*John H. Chapman, New Zealand, Member of the International Secretariat of the League of Nations.*

In Behalf of Japan—

Japan's ruthless aggression against her neighbors, her treacherous attack on us, and the subsequent rampage across southern Asia and the islands of the Southwest Pacific make it exceedingly difficult to be fair in one's judgment of the Japanese people as a whole. However, I take it that what is expected of me is to state a few of the main reasons why Japan's militarists have embarked on this course.

There are several reasons—economic, political, social, racial—but they all add up to one thing, namely, a bitter dissatisfaction with the old order of things in which Japan has had such a small share of the world's wealth. Japan is not content to remain a "have not" nation. She is demanding a redistribution of the natural resources of east Asia and the islands of the Southwest Pacific dominated by white empires. The people of Japan, like other people, prefer peace to war, but like the rest of us, they prefer war to perpetual poverty.

Let me be a little more specific as to why Japan is waging war. There are over 70,000,000 Japanese people living in an area about the size of California. Only about twenty per cent of the land is arable. The basic mineral and other natural resources so essential for modern industry are almost negligible. Japanese statesmen in the past sought to feed their grow-

ing millions by an extensive industrialization and world commerce, even though this involved importing most of the raw materials for their mills and factories. The world knows how successful this policy was, how Japan captured market after market all over the world. The First World War, in which Japan was our ally, was a boon, and even for a few years after that Japan seemed to be on "easy street."

But then a change came. Nation after nation built higher and higher tariff walls against the flood of Japanese goods. Japan's foreign trade began to shrink and kept shrinking while her population kept on increasing—nearly a million a year. It was this situation which led Japan to make a basic change in her national program. In a word, Japan turned her face toward the continent of Asia for a solution of her problems.

There on the near-by continent and in the islands of the Southwest Pacific were an abundance of natural resources, most of them only partly exploited. For a few years Japanese statesmen sought to come to some peaceful arrangement with Chinese leaders for developing joint enterprises mutually profitable. They almost succeeded in this but at the last minute the scheme failed. The onus of failure rests in part on Chinese officials but mostly on Japanese militarists. It was the latter who were responsible for the incident of 1931 which led step by step to the conquest of Manchuria, the creation of buffer zones, and finally the China incident of 1938, which in turn resulted in the present conflict with China and, since December 7, has involved us and has made the East Asia struggle a part of this Global War.

Thus far this program has brought only poverty and destruction to both the Japanese and their victims. Naturally the United States will try to thwart Japan, but let us remember that this alone will not solve the problems of east Asia. We shall have to include in our program something that will enable both Japan and her neighbors to obtain a more secure economic basis of life.

A second reason why Japan is at war, and one closely related to her economic problems, is fear of her big neighbors. Japan fought Russia in 1904-1905 to check Russia's southwest expansion over Manchuria and Korea. She fears Russia also on ideological grounds. Japan's own troops, sent into eastern Siberia as a part of the Allies' Campaign against Bolshevism, came back to Japan tinged Red. The present neutrality pact is, of course, merely a matter of mutual convenience, for both parties are deeply involved elsewhere. Any moment either side may scrap the agreement.

Japan also fears China; not China as she has been during the past hundred years or more—weak, corrupt, disunited—but a China dominated by Russian Communism or a China rejuvenated, nationally conscious, united and

strong, and possibly a China highly industrialized. The irony, of course, is that it is Japan's military aggression against China that is giving the Chinese a national consciousness such as they have not had for centuries, if ever. And it is the hatred that has been engendered in Chinese hearts which for years to come will make it next to impossible to find any peaceful and mutually profitable solution for either people. How different the picture might have been if Japan, China, and Western powers had worked out a sort of triangular co-operation—a blessing to all concerned, and infinitely more sane and just than the present conflict!

A third reason why Japan is at war is her resentment of white empires—political and economic—in east Asia and the white man's assumption of superiority over all colored peoples.

The Japanese are a proud people. They are modest as individuals, but as a nation they lay claim to unique greatness. Throughout their history of 2,600 years they have never been conquered. Their emperor is a direct descendant of an imperial line extending right back to the dawn of history. What other modern nation has such a record! It is no wonder that Japan's militarists now claim that Japan has a divine right to extend the Imperial Way, "*Kodo*," over her less progressive neighbors and to oust from east Asia every vestige of the white man's empire.

Though our record as a nation is fairly good, we too have given cause for resentment, culminating, perhaps—in the passage of the Oriental Exclusion Act of 1924—in a manner offensive to the national pride of Japan.

The one reason why Japan cannot make a more telling use of this white man's arrogance is because Japan herself is guilty of the same thing in dealing with other Asiatics. It is this fact and the fact that both white and colored are fighting on opposite sides that have prevented the war from developing into a color or racial war up to the present. But this must not blind us to the fact that there is bitter resentment in the hearts not only of Japanese but also of other Asiatic peoples against the white man's arrogance and racial snobbery.

Japan's long military tradition and her ultra-nationalism are further factors with which we must reckon. Only a thoroughly Christian solution of such problems can be a solution at all, for unless we are willing to look upon those who differ from us in race and color as entitled to the rights and privileges we seek for ourselves, we shall not be able to keep them even for ourselves.—*A. K. Reischauer, Missionary to Japan for thirty years; now of the Federal Council of Churches of Christ in America, New York City.*

The Small Community—Home of Civilization

*By Arthur E. Morgan **

THE line between "nature" and "nurture" in the make-up of human character never has been clear. However, it is more and more being recognized that most of what we call "human nature" is not inborn, but is the result of the influence of environment.

Fundamental traits of human character which we call civilized for the most part are the result of education, of "conditioning," rather than of inborn traits, though there is great diversity in the capacity of people to respond to education. Human nature for the most part is neither good nor bad, but is receptive to whatever educational influence may reach it. Even our simplest manners, as a rule, were not inborn and were not originated by us, but were acquired from our surroundings or from our experience.

Many traits are acquired by general contacts, such as in a city school playground, or on the streets. There are other traits, however, which as a rule are best carried from generation to generation only in a certain kind of environment. Among these are the traits that are the distinguishing marks of civilization. Good manners, courtesy, fair play, co-operativeness, mutual respect, and good

will are not as a rule the product of casual contacts. They are learned best in intimate personal relationships, such as exist in a good home and in a good community. Moreover, these traits are learned, if at all, for the most part in the early years when the immediate environment is most important.

Throughout the whole of human existence these finer traits of personality have had their origin in intimate personal relations, and by such relations they have been transmitted from generation to generation. In effect, the continuity of the finest qualities of civilization depends on the family and the small intimate community. If these should begin to fade away, then civilization itself would be in danger of grave deterioration.

Largely as a result of modern inventions, the make-up of society is changing more rapidly than ever before in human history. The large aggregations of population are increasing, and the small communities where people have intimate relations are disappearing. In the course of our history this change may be more serious even than a world war. The maintenance of sound family and community life is vital to our national life.

Although the small community

* Director, Community Service, Inc., Yellow Springs, Ohio.

has largely set the quality of basic human culture, yet it has long been neglected and exploited. The small community in America seldom has realized its possibilities. It has been thought of as a place to live and make a living until one could escape from it. A new vision of the community is essential to the preservation of our national culture. We must see the community as making possible full and well-rounded lives for its members. We must see it as making suitable provision for varied means of economic support, for education, for health, for recreation, for cultural development, for religious life, and for living together for the common good.

The chief limitation of the small community has not been its lack of opportunities, but the lack of a vision of what it might become. With vision, the small community can become a live, interesting place, full of adventure and promise. To make it such is one of the chief needs of America.

Those who have the insight and imagination can help to make the small community conscious of its own possibilities in a number of ways:

First, they will endeavor to create a vision of the small community, among its own citizens, as a place where every normal phase of life can have recognition and encouragement. They will seek out the interesting and significant commu-

nity projects under way and bring the people in such undertakings together in order that the best methods in use may become known to all and that these community builders can feel themselves members of a growing fellowship.

They will undertake to make available to these community workers sources of information and advice through publications and by supplying lecturers and consultation on community interest. They will endeavor to find opportunity for persons who wish to find careers in small communities, and to help communities to find the leadership they need.

Finally, if the small community is to take its rightful place, the young people over America must become aware of the fact that it is close to the soil in small communities that our history is being made. If several thousand able and educated young people should seek careers in small communities, with the aim of creating all-round and well-balanced ways of living, the future of our nation would be more secure. For young people to undertake directly and immediately to change national and international policies often is a wasteful use of energies and may lead to frustration; but to find careers in the development of small communities in good proportion and with fine quality can give a well-justified sense of worth-while living, for it is by such means and in such places that civilization has its roots.

For Tim

What Is at Stake

The determination to win the peace is becoming as strong and obvious as that to win the war. A marked characteristic of the churches is the conviction that Christians must now set about preparing themselves for the postwar period. This conviction rests upon several considerations:

1. The affirmation of peace is deep within Christianity: purposeful and concerted working for peace has been a distinctive movement throughout the Church for over a quarter century. Those who would discourage Christians' taking careful stock of what makes for peace are in effect suggesting that Christians cease doing now what they have been doing.

2. It is a matter of firsthand experience with those of middle age and over that military victory can turn to bitterness through the failure to make and sustain peace. It will require something in us that we did not have in 1919-1939 to keep this from occurring again.

3. The winning of war and the winning of peace are not so separate as we often make them sound. "The objective of war is peace," writes President Wriston, of Brown University. And wars, in turn, are won largely by the fervor and clarity of the vision men have of what it is for which they are fighting.

4. In the postwar world, the United States will hold a predominant position. How spiritually and ethically unprepared we are, both as a nation and as a Church, to measure up to the responsibility that goes with this! The unborn generations of nations like China and France, of Russia and Brazil, depend upon the national policy which the United States adopts toward other nations in this interdependent world.

5. The character of the whole Christian enterprise depends upon the ability of the nations to achieve something other than a world-wide totalitarian war every twenty-five years. Neither war nor tyranny can blot out Christianity; but they can lay devastating hands upon the Church in its missionary program and its ministry at home.

But the impulse within Christians to start now the study of the bases for a just and durable peace lies in the very nature of the gospel of Christ. The claims of Christ lie upon us in respect to all experiences and all relationships. The will of God is for the nations to obey, and this can come about only as men know and obey his will, as citizens and in every aspect of their lives. Nations will cease the rule of death through wars only when they build their life together upon him who is the Lord of life.

Like These

The National Lottery

The gambling spirit has been on the march in recent decades and has been finding more and more commercial outlets. With the depression in 1929 the movement toward the legalization of various forms of gambling gained impetus. There was always a specious, humanitarian cloak to such proposals: Legalization will result in taxation and the consequent revenue could go to worthy causes, such as old-age pensions, on behalf of the public welfare.

Whatever the motives of many of those who urge a more liberal gambling policy, the result of such a policy would be the shifting of the source of revenue from one group, through various forms of income taxes, to another group through taxation on their betting. Evidence that the diversion of income from one channel to another plays a role in the agitation for liberalizing this social practice is given by Fletcher Dobyns in his well-documented book *The Amazing Story of Repeal*.

But whatever the motives be, they are converging in an aggressive movement for bigger and better gambling under the law. With a nation under heavy strain to find revenue for its unprecedented war effort, this movement finds added support and appeal. A striking symptom of this is the national lottery bill (H. R. 6587) "authorizing and directing the Secretary of the Treasury to conduct prize drawings as a means of raising additional revenue for defraying war expenditures, and of financing increased Federal grants for old-age assistance after the termination of the present unlimited national emergency."

This bill was introduced February 12, 1942, and was referred to the Committee on Ways and Means. What it stands for is, in effect, "Let the Government sponsor a national lottery! Let it encourage the people to gamble! Forget what a national lottery drains off from the spiritual and moral fiber of a people! Think only of what it drains from their income into the public treasury!"

What the Christian Church is confronting is not only this bill or that measure but a current in modern life that is running strong and will seek outlets. It is very doubtful whether this particular bill will progress far. But what lies behind it will still be there even after it has met its fate. Christian citizens must be vigilant against measures of this kind and actively oppose them. But the Christian Church must be equally alert and active on behalf of building Christian personalities who will discern the wrong in this trend and who will stand against its practice.

Social Malnutrition

*By John W. Claudy **

JUVENILE delinquents are social cripples. Quite commonly they are struck with some form of social malnutrition before they have had an opportunity to find their direction in life.

Because children cannot change the social environment into which they are born, they must "live, and move, and have their being" and strive for some degree of happiness under these conditions. This fact largely determines their destiny.

It is well recognized that this is not a child's world. It is an adult world in which children and youth find themselves trying to work out their salvation. The pattern is made by adults—the pattern of the home, the church, the school, and the community. That the antisocial and delinquent acts of youth and childhood are directly related to the social and moral patterns in the community and to the family life is no longer a debatable question.

Consider the home—the social factor that is most closely related to the vast majority of cases in juvenile delinquency; the home—the strongest and most vital influence in the entire social structure.

The struggle for economic security

and permanence has been more vivid and real during recent years than possibly in any period of our economic history, and youth has suffered directly as the result of this. For working parents, especially when both have been compelled by sheer necessity to work in order to sustain themselves and their children, have found that they have little or no time for the proper supervision of their children. They are motivated by the desire to give their families the material things that youth craves, but as a result they do not have time to teach or to exemplify those spiritual and moral values that are so necessary to good living. For it is true, as Calvin has said, that "the home is the institute of the affections."

It is almost hopeless to try to express an ideal in the home in the abstract. But the dynamic force of an ideal becomes real to a child who sees it in operation in the life pattern of his parents. Too often the parents passionately desire their children to compete in social activities with those having a greater financial advantage in the neighborhood. This makes young people unhappy. Dr. Alfred Adler has said, "Children strive as adults strive for power and happiness." Too frequently parents

* Superintendent, Rockview Farm Prison, Belfonte, Pennsylvania.

believe that their children's happiness results from "having" rather than "being" something.

The parents' inability to be interested in or in sympathy with the child's point of view must also be considered. This difficulty arises when the parents are incapable of recalling their own experiences of childhood and adolescence, and are thereby barred from understanding the emotional, mental, and moral stresses under which youth labors. This lack of unity in home life and the diversified recreational interests of the various members of the family also contribute directly to the first steps in delinquency.

Because of its lack of prophetic vision in planning a religious educational program which will hold youth through the troublesome and tempestuous years of adolescence, the Church has, and will continue to have, its share in this problem. While progress has been made, the Church finds itself handicapped on Sunday by the too violent contrast between its methods and those of secular education. It is vitally necessary that the Church's program of religious education be as intensely interesting as that of the weekday school.

Those who know the facts of delinquency know that the yawning gap in the lives of the majority of children in the group in which religious influence is almost entirely lacking

extends from the child's eleventh year to his maturity.

This loss of interest in a sustained program of religious education on the part of youth during its most trying years has often been one of the indirect contributing factors in the first step toward crime.

What we need most urgently in the Church is to realize that the Sunday School must make a drive for membership, systematically and thoroughly, as do the secular organizations. We must go into "the highways and hedges, and compel them to come in." In the secular school the irregular attendant is sought out, found, and brought back. This is an example that can well be followed by the Church School.

In other words, we shall continue to have juvenile delinquency unless we learn some of the methods of the secular type of education not only in acquiring pupils, but in holding them. We cannot do this by law, but we can do it by having a compelling interest in the pupils and their spiritual welfare.

If juvenile delinquency is to be arrested in its growth, it must be stopped at its source. The home, the church, and the community must learn the meaning of the word prevention. Prevention can become a fact only by the creation of those spiritual ideals that can be fostered and nurtured within the Christian Church alone.

Guiding Principles

The National Study Conference on The Churches and a Just and Durable Peace, held at Delaware, Ohio, in March, 1942, endorsed the following statement of principles formulated and submitted to the Conference by the Commission to Study the Bases of a Just and Durable Peace appointed by the Federal Council of the Churches of Christ in America.

1.

WE BELIEVE that moral law, no less than physical law, undergirds our world. . . . If mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order.

2.

WE BELIEVE that the sickness and suffering which afflict our present society are proof of indifference to, as well as direct violation of, the moral law. . . . A mood of genuine penitence is therefore demanded of us—individuals and nations alike.

3.

WE BELIEVE that it is contrary to the moral order that nations in their dealings with one another should be motivated by a spirit of revenge and retaliation. Such attitudes will lead, as they always have led, to renewed conflict.

4.

WE BELIEVE that the principle of co-operation and mutual concern, implicit in the moral order and essential to a just and durable peace, calls for a true community of nations. The interdependent life of nations must be ordered by agencies having the duty and the power to promote and safeguard the general welfare of all peoples. Only thus can wrongs be righted and justice and security be achieved. . . .

5.

WE BELIEVE that economic security is no less essential than political security to a just and durable peace. . . . Nations are not economically self-sufficient, and the natural wealth of the world is not evenly distributed. . . . The possession of such natural resources . . . is a trust to be discharged in the general interest.

6.

WE BELIEVE that international machinery is required to facilitate the easing of such economic and political tensions as are inevitably recur-

rent in a world which is living and therefore changing. . . . Refusal to assent to needed change may be as immoral as the attempt by violent means to force such change.

7.

WE BELIEVE that that government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of man. This requires that we seek autonomy for all subject and colonial peoples. . . .

8.

WE BELIEVE that military establishments should be internationally controlled and be made subject to law under the community of nations. . . .

9.

WE BELIEVE that the right of all men to pursue work of their own choosing and to enjoy security from want and oppression is not limited by race, color, or creed. . . . Freedom of religious worship, of speech and assembly, of the press, and of scientific inquiry and teaching are fundamental to human development and in keeping with the moral order.

10.

WE BELIEVE that, in bringing international relations into conformity with the moral law, a very heavy responsibility devolves upon the United States. For at least a generation we have held preponderant economic power in the world, and with it the capacity to influence decisively the shaping of world events. . . . Our own positive influence has been impaired because of concentration on self. . . . If the future is to be other than a repetition of the past, the United States must accept the responsibility for constructive action commensurate with its power and opportunity.

11.

WE BELIEVE that a supreme responsibility rests with the Church. The Church, being a creation of God in Jesus Christ, is called to proclaim to all men everywhere the way of life. Moreover, the Church which is now in reality a world community, may be used of God to develop his spirit of righteousness and love in every race and nation and thus to make possible a just and durable peace. . . .

12.

WE BELIEVE that, as Christian citizens, we must seek to translate our beliefs into practical realities, and to create a public opinion which will insure that the United States shall play its full and essential part in the creation of a moral way of international living.

Let Us Pray Together

*Prayers rise to the Father of all men from all lands and from the people on both sides of every battleline. The prayers that follow are the expression of the need, aspiration, and the warm confidence of members of the world-wide fellowship of the children of God which no war or terror can divide. Let us pray these prayers together and so let our united worship bring nearer the day of a world brotherhood among all men.**

Great Britain

Increase, O God, the spirit of neighborliness among us, that in peril we may uphold one another, in calamity serve one another, in suffering tend one another, and in homelessness, loneliness, or exile befriend one another. Grant us brave and enduring hearts that we may strengthen one another, till the disciplines and testing of these days be ended, and thou dost give again peace in our time. Through Jesus Christ our Lord. Amen.

—“*Our Shelter Prayer*,” used in the air-raid shelters in England.

France

O Lord, our God, the darkness is lightening. We begin anew to understand that we cannot do without the pity of thy Son. But we are far from being able to see with true clarity. Cease not thy work on our behalf. Grant anew to thy poor Church thy life-giving Word. The land is athirst. We are athirst.

May the floods again sound in our ears. We have need of these. From the depths of the abyss, we call upon thee. Amen.

Germany

Almighty God, Father, Son, and Holy Ghost, we praise thee, we thank thee, that thou hast founded thy Kingdom in this world of death, that thy Word is still proclaimed, and that thou gatherest thy people. Give thy Church, through thy grace, courage fearlessly to confess its faith and thankfully to bear witness to thy holy love, and keep us in the right path, that amidst all enmity we neither let ourselves be driven to despair nor think too highly of ourselves. Console those who suffer for the sake of thy Gospel. Abide with those who are imprisoned. Strengthen them with the power of thy life-giving Word and keep us from weakness and despair. Deliver us from our distress and need! Amen.

—“*A prayer of the German Confessional Church*.”

China

O God, our Father, because thou has provided for us an area of protection and love in the midst of war,
We give thee humble and hearty thanks.

* Prayers from *The World at One in Prayer*, edited by Daniel Johnson Fleming. Used by permission of Harper & Brothers. Reviewed in this issue.

For all our missionary friends whose devotion makes this compound a sanctuary,
We humbly thank thee, O God.

For our brothers in other lands who are feeding us and clothing us,
We humbly thank thee, O God.

For the prayers of Japanese Christians on our behalf,
We praise thy name and give thee thanks.

O thou who hast saved us from the war machine and brought us within these walls,

Save us from all sin, and especially the sin of hate, we beseech thee.

O thou who didst send thy Son to teach of brotherhood and love,
Send us those who will nourish us in the Christian way.

Father, may we who have shared the vision of this prayer rededicate ourselves as channels of Christian service.

—*"Litany for a Refugee Camp."*

Japan

Help us in this period of emergency to be able to wash the feet of the Chinese. Grant that not only peace may come in the Far East and in all the world, but that there may be justice also. We pray for the Church of Christ in Kyoto, for the Presbytery and General Assembly, for the Christian movement in this land, and for the Christians throughout the world.

—*Christians of Japan.*

Russia

O peaceful Light, Redeemer of the universe, whose love embraces the whole world, we hear thy prayer from the cross: "Father, forgive them." In the name of the universal pardon, we dare to beseech the heavenly Father to give eternal peace to his enemies and ours. O Lord . . . be merciful toward all those whom we Christians have hardened without knowing it; may our holy prayer be for them a mystery of reconciliation. . . .

O Lord, thy children groan; have mercy upon them; they have need of thee. Their sins are immeasurable, but thy grace is infinite. Have mercy upon the misery of those who have departed from thee. O Lord, have mercy upon those who have persecuted the truth; may thy love be with them, not as a flame but as a breath of Paradise. . . . Amen.

—*"Intercession for Enemies." Used by all churches of Russia.*

For All Nations—in Time of War

O God, our Father, in whose will is our peace, thou who canst bring good out of evil and makest even the wrath of men to turn to thy praise, mercifully hear our prayer. Grant that we may be brought to a lasting peace built upon justice and good will. May the nations of men be united in a fellowship of mutual understanding and helpfulness, for the promotion of thy glory and the redemption of all mankind. Through Jesus Christ our Lord. Amen.

—*World Outlook, January, 1942.*

The Workshop

The Christian Contribution to a Just and Durable Peace as the major Social Education and Action study theme is taking hold throughout our Church. Below are reported three types of conferences that have recently taken place:

An Area Conference. The Princeton Conference, held on April 23, including 18 presbyteries in southern New York, New Jersey, and eastern Pennsylvania, was planned for leaders, both clergy and laity in the local churches. The response is indicated by these figures: 88 churches were represented by the 203 delegates. Of these, 86 were ministers, 14 laymen, and 103 women. In addition, there were students from the seminary in attendance.

President John A. Mackay presided throughout both the morning and afternoon sessions. The morning was given over to a study of the factors in a postwar world that will confront the world's wisdom and conscience. These factors were discussed from the national point of view under the heading "The Nations Speak," and a summary of these addresses is found elsewhere in this issue.

A broad treatment of the political and economic elements in the postwar situation was followed by discussion of the relation of the Christian Church to the needs of such a world. Elements in an American foreign policy which Christians should sponsor and support, the role of the Church in the furtherance of these elements, and a program of peace education and action for the local church were studied in this connection.

Illustrative of resources for leadership in such a conference are the kind of persons who were on the program: a theological professor recently come from Germany; a guest professor at a theological seminary from Czechoslovakia; a missionary, who served in Japan for 30 years,

now returned to this country; a New Zealander on the staff of a division of the League of Nations; a Norwegian of wide international experience, now living in this country; a leader of the Christian Church in the field of international relations.

A Presbytery Conference. Western Seminary played host to a conference of Pittsburgh Presbytery. This conference was designed only for ministers, 75 of whom were present along with a number of seminary students. The program of the conference was built largely around one leader, in this instance Dr. Walter W. Van Kirk, of the Federal Council of Churches. He had two full sessions and was available throughout the whole conference for comment and conference. Ample opportunity was given delegates for informal questions and discussion. In addition to Dr. Van Kirk, two Christian laymen shared in the program, one a professor from Carnegie Institute of Technology, the other the representative in Pittsburgh of the U. S. Department of Commerce, who discussed the political and economic implications of the interdependence of nations.

Local Church Forums. On four Wednesday evenings this spring we had a series of Church Supper Forums on the general subject of "A Just and Durable Peace." It was only an introductory study. We hope to take it up again in the fall. The first evening the minister of the church was the leader, the subject being, "Why Should We Make Such a Study Now?" On the other three evenings speakers from outside our church were invited to conduct the discussion. One dealt with some of the problems of the Pacific Area. Another spoke about the responsibility of the Church in preparing for the peace. And the last speaker reported on the present attitudes and plans of the church people of Great Britain.

We do not feel that our series was a perfectly balanced introduction. The subjects discussed depended somewhat upon the leaders we could secure. But the interest of those who attended was very strong. The people felt that it was one of the most worth-while forum series we have had. There was a little tendency on the part of a few people to make speeches on their particular hobbies, such as "Union Now." But for the most part we had interested and inquiring minds. Quite a number of people took literature prepared by the Federal Council's Commission on the Bases of a Just and Durable Peace.—*Reported by Rev. T. Guthrie Speers, Brown Memorial Church, Baltimore, Maryland.*

The Church and War. The California Synod will hold an S. E. A. Conference during its meeting July 23-29 at Occidental College in Los Angeles. "The Church During and After the War" will be the theme for study. It was decided to hold the sessions of the class, or conference, during the synod meeting so that those attending synod, many from distant parts of the state, might have an opportunity to discuss this major theme of the S. E. A. Program for the coming year. It is hoped that similar conferences in many presbyteries will follow.—*Report by Rev. R. Murray Jones, Chairman, California Synod.*

Tulsa Presbytery to Hear Rabbi. This headline announced a conference sponsored by the Social Education and Action Committee at the spring meeting of Tulsa Presbytery during which Rabbi Eli Pilchick spoke on "The Role of Religion in World Reconstruction."

The S. E. A. Committee invited men, women, and young people from the churches of the presbytery to attend a conference on "The Social Mission of the Church in a World at War." A panel of ministers, laymen, students, and women

discussed some of the most critical social issues which the Church faces today.

The members of the panel agreed that there was a definite mandate for social education and action and that the Church should be a reconciling force at every point of human tension, such as the present conflict between labor, industry, and the public welfare. There was animated discussion, however, in which the audience joined, as to whether such action should be through individual Christian action, through group action, or through the Church as a corporate body.

S. E. A. literature was displayed and many copies of the handbook *The Churches and a Just and Durable Peace* were sold. About 65 persons were in attendance.—*Reported by Rev. Kenneth L. Hubler, S. E. A. Chairman, Tulsa Presbytery.*

Someone You Ought to Know.

Under this title, a program on the Negro was presented at a missionary meeting and later at an evening church service in the First Presbyterian Church of Grand Rapids, Michigan, by the minister of a colored church assisted by his choir of 25 voices. The program attracted many from other sections of the city, and the fellowship thus begun led to a return visit by the pastor of the host church.—*Reported by Mrs. Jacob Brouwer, S. E. A. secretary, Presbytery of Grand Rapids.*

Social Legislation has received special emphasis in Texas during the past year, according to a report from the Texas Synodical Secretary, Mrs. L. C. Curlin. To develop an understanding concern, representatives to the State Legislature have been invited to address local and federated church groups; conferences with welfare workers have provided discussion of the needs of minority and underprivileged groups; and resolutions and other communications have informed legislators of their support or opposition to social measures.

About Books

Maker of Men, by Sherwood Eddy. Harper. \$1.50.

This is a devotional book by one of the modern world's outstanding Christians. During the first World War Mr. Eddy published two brief volumes, one bearing the title *Maker of Men* and the other called *Suffering and the War*. Both of these were issued exclusively for soldiers in the war zone and were published in England, but they have been out of print for many years. In this new work Mr. Eddy combines the two ideas in a new form. He says, "The recollection of those never-to-be-forgotten scenes in the camps of England, France, and along the battle fronts, as well as the aftermath of the war in Germany, in Russia, and throughout war-torn Europe and America, has led me to write now for those who must face the personal and national problems raised by the present World War at home and abroad, and of a just and lasting peace that must follow if we ever build a better world."

Mr. Eddy believes that the lost secret of life is to be found in Jesus. He explains five simple habits of Jesus' character which made him the "Maker of men" in his own day and throughout the centuries and which are desperately needed and practically applicable in our modern world. These habits were (1) worship, (2) the reading of the Scriptures, (3) prayer, (4) service, and (5) self-sacrifice.

The conviction and courage of this small book are most challenging in these dark hours. It restores hope and strength amid the confusion and chaos of world events.

THOMAS FRANKLYN HUDSON

One Prophet—and Another, by Ethel Cutler. Womans Press. \$1.50.

With Moses a new experience of God took root in the human spirit. It gained corporate expression in the history of the

Hebrew people. While they blew now hot and now cold, the experience held true and grew, because of a few men mighty like Moses, through the Spirit of God. And what was true and mighty in them came to be fulfilled in Jesus.

It is of these people that these pages tell; or rather, it is these who live within this book. We hear their words in translations that move us as with their living voices, and we watch them throw themselves into the issues of their day in the name of the God who burned within their souls.

Miss Cutler has brought to this task many gifts. She is an artist, for each word is treasure-laden. She is a historian, for she has mastered the best in historical research. She is a storyteller: witness the chapter "Hosea of Ephraim." And she has richness of soul, for the vividness of God is dominant in those of whom she tells.

The book is brief and has singleness of purpose—to tell how this root experience of God was carried on and forward by the prophets to fulfillment in Jesus. There are many things along the way which are omitted, many emphases lacking. But it signally reaches the goal to which it sets itself, and for both personal reading and group use, for both understanding and meditation, it will prove of help.

C. P. H.

Ransoming the Time, by Jacques Maritain. Scribner. \$3.00.

This book, by the liberal Roman Catholic writer, is the bringing together of essays that cover a diversity of themes. In the foreword, the author states its unity: "Yet the subject matter is but one: man in his cultural life and in the complex patterns of his earthly destiny. And the essential theme also is one: human conflicts and antinomies can be overcome and reconciled

only if first they are perceived in their full dimensions, and if they are viewed in the ontological perspectives of Christian wisdom."

In a brief review, it is possible only to indicate the themes which are here so admirably treated. There are two chapters that deal with subjects of a definitely social character. One is "Human Equality" and the other, "Who Is My Neighbour?" Bergson is the theme of two chapters: one on his metaphysics, another on his philosophy of morality and religion. Two great religious institutions or traditions are treated: "The Mystery of Israel" and "The Catholic Church and Social Progress." A single chapter is devoted to "The Political Ideas of Pascal," and the concluding two chapters deal with subjects deep within the essence of religion: "Sign and Symbol" and "The Natural Mystical Experience and the Void."

There is a forward thrust in the author's treatment of his subjects. His thinking probes deeply into life, reveals a wide and profound scholarship, and is affirmative in what is not only distinctive of his particular Christian tradition but of the Christian tradition itself.

C. P. H.

The Lord's Prayer, by Ernest Fremont Tittle. Abingdon-Cokesbury. \$1.00.

Widely known for his leadership in the Church and his dynamic preaching, Dr. Tittle in this latest book helps the reader to re-examine the problems of this confused and troubled world in the clear light of The Lord's Prayer.

Each petition of the prayer is the theme of a chapter. Through these petitions, the writer addresses himself to the questions which men today, as always in times of great need, are exploring in an effort to find answers to the deep hunger and perplexities and confusion of their lives.

What is the nature of the God whom we call "Our Father"? What is the Kingdom of God for which Jesus taught his disciples

to pray? Is this a Kingdom of the future or a Kingdom which, beginning now, is to be fully realized at some later time? What of the everyday problems of our need for bread, for forgiveness, for strength in temptation? All these questions, so fundamental to man's spiritual wholeness, Dr. Tittle approaches with clear spiritual insight, with understanding of man's need, and with assurance of the ultimate triumph of God's will in the world and in the lives of men.

E. G. R.

The World at One in Prayer, edited by Daniel Johnson Fleming. Harper. \$2.00.

This book will appeal to many readers for different reasons. Here are gathered together more than 200 prayers of the people of all the world. The book is arranged in two parts: Part I, Prayers of the People, consists of personal prayers voicing the individual thanksgivings, petitions, and aspirations of men and women, warm and richly colored with emotion, against the spiritual background of the worshipers. Part II is composed of Prayers of Nations. Some of these are the prayers of Christian nationals, while others, a number written especially for this book, are the offerings of those who are spiritually a part of countries not their own. They express repentance, petition, and aspiration for the nations and for the whole world community.

Whether used in personal devotion or in corporate worship, these prayers will bring to the worshiper a very real sense of the oneness of this world-wide Christian community and of the human family everywhere turning to the Father in penitence and confidence. This is the fourth in an "ecumenical series" compiled by Dr. Fleming, Professor of Missions at the Union Theological Seminary, New York.

E. G. R.

Note: A number of prayers from this collection are found on pages 26, 27 of this issue.

The Christian Has Wings, by W. E. Sangster. Abingdon-Cokesbury. \$1.50.

An English pastor, already known to Americans as the author of *These Things Abide* and beloved in London as one who shared the life of the homeless in an air-raid shelter, now writes "a Christian commentary on democracy's war aims." He does so out of the conviction that "neither soldiers nor statesmen can achieve the new world order alone. If the Church fails, all their 'blood, toil, tears, and sweat' will be unavailing . . . only new men, working under God, can make new societies and a new world."

Dr. Sangster comments on ten war aims taken from speeches of Field Marshal Smuts, Prime Minister Churchill, President Roosevelt, and other officials: a new order, security, democracy, spiritual things, justice, progress, freedom, peace, decency, and life. These are translated into Christian terms, criticized, redefined, or even rejected.

The book might be called "Christian Preaching on Secular Texts." It is filled with evangelical and social Christianity. It abounds in illustrations. It does not pretend to be other than popular, yet it has a basic message: "You cannot win a full, rich, rounded life by arms alone. You may win the chance to win it, but not the thing itself. . . . Victory on the field of battle is only opportunity; when the task seems finished the task is but begun. If our armies conquer and our churches fail, the bigger battle is lost."

Read this little volume along with your study of a just and durable peace. It will suggest some valuable sermons on "the things which belong unto peace."

JOHN P. MCCONNELL

Prepare for Peace! by Henry M. Wriston. Harper. \$2.50.

I read this book with keen anticipation, for I had heard it well spoken of by an outstanding educator in our Church. My reading confirmed his judgment and added

to my regard for it. The author is president of Brown University. He states that the book was written out of family discussions, and it has something of the quality that goes with what is written, not by a specialist, but by a conscientious and intelligent layman in the field. The word "homespun" would be misleading, but certainly the word "common sense" is fitting for its main characteristic. And yet all the time the author is fully aware of the imponderables that must enter into human relationships.

The book is helpful in that it keeps close to the actual steps that will have to be taken, to the things that will have to be done. The author makes constructive use of the events "since Versailles," not in the mood of making past failure ultimate, but rather of learning from previous experience. His looking into the future begins with the problems immediately released by the Armistice and concerns "the negotiation of the treaty of peace," and "the transition to peace." There is also a discussion of the factors both in public opinion and in our political structure that will vitally affect the position which our country takes in its foreign policy.

For those who are inclined to stress ultimate objectives, this volume is an admirable guide to things that have to be considered along the way. For those who feel shackled by past failures and present complexities, this book is a tonic and a release. In it is a discerning and tolerant wisdom about how good things may be made to happen in international relations that is both illuminating and heartening.

C. P. H.

The Road We Are Travelling, 1914-1942, by Stuart Chase. Twentieth Century Fund. \$1.00.

This is the first of a series of six books on the theme "When the War Ends," to be written by one of the most widely known authors in the field of economics. In this series the Twentieth Century Fund has

asked Mr. Chase to clarify the issues which America must face and outline the choices which must be made on the following questions, each one of which will be treated in a separate volume: (1) *The Road We Are Travelling—1914-1942* (already published); (2) *Goals for America: A Budget of Needs and Resources*; (3) *The Dollar Dilemma: Problems for Post-war Finance*; (4) *Tomorrow's Trade: Problems of Foreign Commerce*; (5) *Farmer, Worker, Businessman: Their Place in Postwar America*; and (6) *Winning the Peace*.

In the volume under review, *The Road We Are Travelling*, the writer sketches first in masterly fashion, "The Pattern of Change," through which we have come since 1914, bringing us to World War II. Then follows an "Inventory of Basic Trends" for the same period. "We have here," Mr. Chase concludes, "the curves we have been riding" and "a base for the exploration of the future." Whoever wins the war, Mr. Chase believes, the transition will go on; "it is all here in embryo now." On the basis of this inventory, the writer defines "Goals for America," outlines a program for action, and concludes with the "Problems We Shall Face." Every citizen, in the Church and out, concerned with America's future, will find that this book will clarify his thinking and prepare him for the problems which will confront us. And such a reader will look forward to the subsequent books in this series which will handle related questions, we are sure, with equal understanding and skill.

E. G. R.

Problems of Modern Europe: The Facts at a Glance, by J. Hampden Jackson and Kerry Lee. Macmillan. \$1.75.

The increasing concern for a world of order and justice to be established at the close of this war begets interest in the conditions in Europe of which we know so little. The present war is rooted in the soil of discontent; yet few people, how-

ever concerned to set things right, understand the economic and political facts and problems that are basic not only to problems of national sovereignty and interdependence, but also to the successful application of any proposals for solution.

The authors of this book have set themselves to present the economic problems of Europe simply and objectively. They have chosen the visual method of charts and graphs, maps and diagrams, with only three or four brief, explanatory paragraphs facing each pictorial page. The authors plead guilty to the sins of oversimplification and of some omission and plead only the necessity to help beginners in the study of economics to understand the complexities of our modern world problem.

The book is divided into four sections: Part I, "The Basic Problems," deals with the fundamental problems that lie at the base of our present discontents; Part II, "The Economy of the Nations," presents the economic resources and deficiencies of the principal European states; Part III, "The Search of Security," shows the attempts to prevent war and to achieve security; and Part IV, "Problems of the Peace Conference," outlines some of the questions with which the peacemakers must eventually deal.

The mechanics of the book are well handled: the brief text is clear, concise, and well written; the problems presented are inclusive and well organized. The book deals with so-called "cold facts" and statistics of birth and population, of food and shelter, of raw materials and trade, of currency and credit. But these are the things which make it possible for people to work and to live. To the student, these pictured facts become living realities, through which he gains an understanding of the settlement that will lead to an ordered world.

E. G. R.

Democracy and National Unity, edited by William T. Hutchinson. University of Chicago Press. \$1.00.

Education in a Democracy, edited by Newton Edwards. University of Chicago Press. \$1.25.

The Education of Free Men in American Democracy, edited by George S. Counts. Educational Policies Commission. 50 cents.

The first and second volumes comprise two lecture series presented under the sponsorship of the Walgreen Foundation during the university year 1940-1941. The discussions are addressed, in their present form, to laymen rather than to specialists. The first book deals with national unity in a democracy, a problem of increasing importance as the tensions of war become more acute. The necessity for and the obstacles to unity, some of them inherent in our democratic system, are considered by six authorities each from the point of view of his own specialized interest. These diverse approaches include: constitutional law, politics, the press, business, organized labor, and agriculture. There is wide diversity both of opinion and method among these writers, and no neat blueprint of democratic government and national unity emerges. Nevertheless, goals are clarified and signposts on the road are erected.

Education in a democracy is the theme of the second volume. All the original lectures were delivered and the chapters of this book were prepared by eight members of the Department of Education of the University of Chicago. Americans, for many years, have had implicit faith in education as an adequate means for the inculcation of the ideals of individual freedom and social cohesion characteristic of democracy. Under pressure of the events of recent years, education has exhibited serious limitations. This has given rise to a demand for a restudy of the function,

ideals, objectives, and responsibilities of education in a democracy. The writers of these chapters have undertaken to make such an appraisal of the present program and procedure and to indicate the direction which education must take in the performance of its function and the achievement of the ideals of a truly democratic society. Through conference and planning a coherent organization of ideas has been achieved by the writers, which is evident in such themes as: American Educational Ideals; Education for Social Cohesion; Education and Individual Adjustment; and the social significance of new education sources.

The Education of Free Men in American Democracy, a report of the Educational Policies Commission, synthesizes the findings of a series of studies on *The Relationships Between American Democracy and the American School*.

One of these, a study of the teaching for democracy in secondary schools, revealed that while nine out of ten students had "reasonably definite ideas" about democracy, fewer than one third showed any awareness that in a democracy citizens have obligations as well as privileges. The Commission sees in this lack of a sense of responsibility, a serious threat to democracy. In this volume, Dr. Counts, speaking for the Commission, declares that democracy is a great social faith that will "conquer not by force of arms and the use of terror, but by the power of its ideas and its hopes." As an expression of this faith, the report offers a policy and a program of education which "charts the knowledge, the loyalty, and the discipline" that are necessary if a society of free men is to endure. Here is the fervor of religious faith and the method of a crusade. E.G.R.

Facts and Figures

Green Light for Race Track. Citizens urged to conserve all types of metal and other war materials were somewhat puzzled by a recent announcement that no obstruction had been placed in the way of the completion of a race track at Camden, New Jersey, in which hundreds of tons of structural steel were to be used. Upon inquiry the War Production Board said, according to an editorial in the Philadelphia *Evening Bulletin* of April 18, that investigation had revealed no priorities had been asked or found necessary for this project; that no vital labor supply was being absorbed; and that up to that date, no policy of requisitioning materials on a job had been formulated unless there had been violation of priority regulations.

Although this explanation seemed to clear the race track of any infringement of regulations, it would seem that such rules are in need of a thorough revision.

What Is Morale? Brigadier General Henry J. Reilly, retired, who was recently quoted as having said: "Leave the morale to the army, and to hell with morals. Some people want to keep the young soldier from women and liquor. That's what he needs," has now said that he "made no such statement," says *The Christian Century* of March. General Reilly, according to the Harrisburg *Patriot*, declared that "this thing has backfired at me a number of times," and that what he meant was that "it is a great mistake to have people interested only in regulating the morals of soldiers put in charge of morale. Morale is an entirely different thing. Those only interested in keeping soldiers away from liquor and women are not qualified to instill the morale essential to successful combat." The original statement, which appeared in *The Kansas City Times*, elicited no denial until it had been quoted in *The Christian Century* of January 28.

Wartime Marriages should not be "unduly discouraged," declared Dr. L. Foster Wood, Secretary of the Committee on Marriage and the Home of the Federal Council of Churches, in a recent interview. Recalling statistics of the last war, he vigorously upheld the right of every young couple to enter into marriage based on love, mutual understanding, and loyalty.

"Marriage is too serious to be entered into lightly," he said. "The strains and separations of the war situation may prove too much for many 'love at first sight' romances; but there is hope in the fact," he added, "that people can meet the discipline of trying circumstances with a toughened moral fiber which will enable many to achieve a fine family life in the end in spite of trials and hardships."

"The temptation to indulge in extra-marital relations is sometimes strong under the emotional stress of war conditions," Dr. Wood concluded, "but both men and women should protect our country from inner foes to the security of family life as wholeheartedly as they dedicate themselves to the heroic meeting of dangers from abroad."

For Religious Liberty. The British Press Service recently released the text of a resolution adopted by the Church of Scotland and Edinburgh on the postwar situation of Jewry. The text of the Edinburgh resolution reads in part:

"That this conference of the representatives of the Presbyterian Churches of Great Britain and Ireland, held at Edinburgh on the twenty-eighth day of January, 1942, having considered the problem of postwar reconstruction, deploras any denial to persons of Jewish descent of the right of equal treatment before the law and other rights due to their status as ordinary citizens; and urges that all Governments shall take immediate steps to restore to the full status

of human dignity such Jewish people as have been deprived of it; and, in particular, that all legislation unjustly diminishing the rights of Jews as such shall be repealed at an early date. . . .

"The conference urges His Majesty's Government, in conjunction with its other allies and friendly nations, to provide for some scheme of emigration for Jews who cannot find a home in Europe."

Alcohol and Sugar. According to a recent study made by the American Business Men's Research Foundation of Chicago, vast quantities of sugar, sirup, and molasses are being used in the production of alcoholic beverages. In the fiscal year 1941, according to this report, there were produced in the United States a total of 1,886,738,096 gallons of alcoholic beverages. Of this total 175,208,746 gallons were distilled liquors and 1,711,529,350 gallons were fermented, malt liquors (beer). Materials used in the production of these alcoholic beverages in 1941, including grains, fruits, sugar, sirups, rice, and hops totaled 4,554,781,965 pounds.

Of this amount 1,752,650,016 pounds of grains and molasses were used in the manufacture of 149,844,869 gallons of distilled liquors such as whisky, rum, and gin in which grains and molasses are used, and 44,539,430 pounds of fruit were used in the production of 25,363,877 gallons of brandy. Fermented liquors (beer) produced in 1941 totaled 1,711,529,350 gallons and consumed 2,757,592,519 pounds of malt, corn, rice, sugar, and hops.

But it is well to remember in this connection that the above facts show that, with the possible exception of hops (31,154,676 pounds), materials containing valuable nutritious properties, absorbed in the manufacture of alcoholic beverages, comprised a total of 4,523,627,289 pounds.

"The missing fact in all this is the amount of sugar, sirups, et cetera, now in the hands of the distilling and brewing interests," says the investigator in a letter

of April 1, 1942. "In answer to our inquiry to the Government authorities, we have just been advised that there is no record of the amount of such materials in storage by the whisky and beer makers, which, in our opinion, is a rather startling omission on the part of Government factual investigators."

World Government Day—Armistice Day, November 11, 1942. This observance will again be sponsored by the National Peace Conference, a clearinghouse association of 38 national organizations and many affiliated state and local councils on world affairs.

Presbyterian groups will study the Christian contribution to world order in summer conferences and training schools as well as in smaller discussion groups; and World Government Day may well initiate or climax the activities of these groups. Further announcement will be made in the early autumn. Requests for information may be directed to the National Peace Conference, 8 West Fortieth Street, New York City.

Religious Film Association, Inc. An announcement of the organization of this new interdenominational film organization appeared in the May issue of SOCIAL PROGRESS. The further information that the Publication Department of the Presbyterian Board of Christian Education is a charter member of this association will be welcomed by Presbyterians everywhere.

The purpose of this new organization is to provide a dependable source of visual materials, reliable information as to their value, and an advisory service for churches seeking to incorporate this important means of Christian education in their program.

Presbyterian churches may address their requests for information or catalogues to Mr. R. Clarke Hannaford, 925 Witherspoon Building, Philadelphia, or to the nearest Presbyterian Book Store.

Study and Action

World Order

The Christian Church and World Order, a Packet-Discussion Guide to the study of the problems of the peace and world reconstruction. Contains outline for discussion, adequate pamphlet source material, a bibliography, and a worship service. All leaders should have a packet (50 cents each). Members of study groups should, as far as possible, have copies of the following pamphlets contained in the packet:

"Christians Face the Postwar World." 15 cents.

"A Message from the National Study Conference on The Churches and a Just and Durable Peace." 10 cents.

"The Churches and a Just and Durable Peace." A handbook for the study on the findings of the Delaware Conference. 15 cents.

The Presbyterian Book Store, Witherspoon Building, Philadelphia, Pa.

Toward World Government, by Henrietta Roelofs. A series of three articles on the necessity for world government and the tasks of reconstruction with special emphasis on the responsibility of the United States and the individual citizen. *National Peace Conference, 8 West 40th Street, New York, N. Y.* 15 cents.

The Transitional Period: Second Report and Supporting Papers. A particularly helpful source for the study of the immediate tasks of postwar reconstruction with supporting papers on the economic and political aspects of these problems. *The Commission to Study the Organization of Peace, 8 West 40th Street, New York, N. Y.* 15 cents.

Japan As an Economic Power, by Lawrence K. Rossinger.

Foreign Policy Association, 22 East 38th Street, New York, N. Y. 25 cents.

Domestic Problems

Know Your Community. A survey guide for the use of church groups in the study of constructive and destructive forces in the community and its personal and institutional resources. *International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.* 15 cents.

A Way with Prejudice, by Irving J. Lee. A discussion of the growth of prejudice in wartime and the ways it may be overcome.

The Family: Covenant with Posterity, by Grace Loucks Elliott. A study of the family not only as affected by world changes, but itself capable of shaping trends and establishing values in human life and institutions.

Housing Program for Victory, by Dana Doten. A discussion of the acute problem of housing in wartime, and the responsibility of the citizens and of the Church.

Social Action, 289 Fourth Avenue, New York, N. Y. 15 cents each.

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a reviewing service to be made available from the Department of Social Education and Action. The following evaluations are based on "Selected Pictures" issued by the National Board of Review. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.

This Above All (Twentieth Century-Fox) (Cast includes: Tyrone Power and Joan Fontaine). Based on the story by Eric Knight. A deserter from the British Army, after Dunkirk, refuses to return to his duties in spite of the pleading of his best friend. He believes that the powers directing the country's war effort are really not fighting for a better England. However, he meets and falls in love with a girl in the WAP and under her influence decides to return to his post. It is a charming story of love and intense patriotism. The film is good of its kind, well-acted, handsomely produced, and directed with sympathy and, for the most part, with admirable restraint. **Family.**

Moontide (Twentieth Century-Fox) (Cast includes: Jean Gabin and Ida Lupino). A tender, well-acted film based on the novel by Willard Robertson. Bobo, a wandering dock worker finds love on the waterfront of a California fishing village. This very simple story is told with dignity and honesty that make it, all in all, an excellent picture. **Mature.**

My Gal Sal (Twentieth Century-Fox) (Cast includes: Rita Hayworth, Victor Mature, John Sutton, and James Gleason). This elaborate color musical outlines the early career of Paul Dresser, a song writer popular at the turn of the century. Complete with lavish song and dance numbers, pleasing color, and a competent cast, the film is good entertainment for lovers of musical comedy. **Family—Youth.**

In This Our Life (Warner Bros.) (Cast includes: Bette Davis, George Brent, and Olivia de Havilland). Based on the novel by Ellen Glasgow, this repellent chronicle is more of a case history than a movie. It is a tale of the havoc wrought in a Southern family by the vicious selfishness of one of the daughters. The film offers several very exciting and effective sequences that compensate for occasional wordy and poorly constructed scenes. The auxiliary roles, as well as the leads, are well played, but in spite of all this it remains a rather unpleasant picture. **Mature.**

Tarzan's New York Adventure (Metro-Goldwyn-Mayer) (Cast includes: Johnny Weissmuller, Maureen O'Sullivan, and John Sheffield). A typical Tarzan picture in which Boy, Tarzan's son, is kidnapped by an animal trapper and whisked away to New York to enter a circus career. Tarzan, Jane, and a chimpanzee set out to find Boy. It is exciting and adventurous and, granting the usual absurd premise, a good picture. **Family—Children.**

Flag of Mercy (Metro-Goldwyn-Mayer) (A Passing Parade short). A brief and moving review of Clara Barton's struggle to establish the Red Cross in the United States, tied up neatly with our present woes. **Family.**

Men of San Quentin (Producers) (Cast includes: J. Anthony Hughes and Eleanor Stewart). The evils of the old penal system at San Quentin and the changes brought about when a humane warden was placed in charge is told in a long and poorly constructed story. The idea is good and it is unfortunate that the production is faulty and uninteresting. **Mature.**

The Great Man's Lady (Paramount) (Cast includes: Barbara Stanwyck, Joel McCrea, and Brian Donlevy). A compelling story of the love and sacrifice of a wife who inspires and guides her husband in his climb to greatness. The play unfolds episodically against a background of the pioneer West. The picture is colorful, tensely dramatic, and well played. Incidental music, based on Schubert's "Unfinished Symphony," adds to the effectiveness. **Mature—Family.**

Henry and Dizzy (Paramount) (Cast includes: Jimmy Lydon, Charles Smith, and Mary Anderson). This latest Henry Aldrich picture offers amusing light entertainment with a definitely slapstick flavor. The attractive outdoor settings are well photographed and the supporting cast is good. **Family.**

Ship Ahoy (Metro-Goldwyn-Mayer) (Cast includes: Eleanor Powell, Red Skelton, and Bert Lahr). With a good cast and a limitless budget, this musical comedy nevertheless manages to be only fairly entertaining. The whole picture lacks verve and pace, due probably to a trite story and only passable direction. **Mature—Youth.**

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